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advocated war? Does not a mighty delusion exist respecting it? Is it not an evil of the most overwhelming magnitude? Does it not drain all the sources of national wealth, and bring poverty, wretchedness and despair? Does it not desolate the earth, and send its deluded inhabitants to a premature end? Does it not send forth a noxious vapor, which spreads over the land, and undermines the moral health? Does it not cause the ruin of the immortal hopes and ends of man? View it which way we will, is not a dark and melancholy picture presented? Is it not all deformity—destructive to the whole moral image in which we were created—ruinous alike to the bodies and souls of men?

And is this realized? Does not a martial spirit exist, which leads to war, and which only needs an occasion, to burst forth and flame with hideous combustion? Can any one assign a sensible reason why this cause should not call forth the sympathies and direct efforts of Christians? Does not the whole analogy of human events show, that no evil of great magnitude—springing from the passions and the interests of man—yet invested with a charm and a glory—ever was abandoned, so long as public attention was not specially directed to it?

I know that we dread to face this subject. I know that we dare not examine candidly the arguments against the total abolition of war. Who does not fear change, a radical change, in those deep-rooted opinions which we have ever been taught to cherish? But where is the moral elevation which precludes examination, because a great change in our opinion may be thereby effected? Why, this peace subject is greater than few of us dream of. It is hardly understood by any body. It is connected with the whole system of moral and political science, with all the ramifications of social life. Its very magnitude is one great cause of popular apathy. The objects we aim at are too big almost for hope. But shall we be awed by the greatness of the work? “O, tell us not,” said J. Q. Adams, “when we speak to believers in the gospel of peace, tell us not of impossibilities, when human improvement is the theme. Nothing is impossible, which may be effected by the human will.”

“Let it be impressed upon the minds of every one of you—impress it on the minds of your children—that the total abolition of war is an event entirely depended on the will of man. He cannot (continues this enlightened statesman) change the laws of his physical nature. He cannot redeem himself from the ills which flesh is heir to; but the ills of war and slavery are all of his own creation. He has but to *will*, and he effects the cessation of them all. How long, O, how long, before the fig-tree shall come up instead of the bramble, and the myrtle instead of the brier! But let us not despair of its final accomplishment. ‘The sword shall be beaten into ploughshares, and the spears into pruning-hooks, for the mouth of the Lord hath spoken it.’”

CORRESPONDENCE.

WM. LADD, Esq.,

Brown's Corner, April 4th, 1838.

Dear Sir,—I have drawn up a constitution for a peace society, consisting of that part of the sermon on the mount, which relates to peace. If I can get

one to join me, I shall call it a society. My object in writing is, to request you to call and deliver an address, whenever it shall happen in your way. One subject which we wish to have urged upon the minds of the people is, the importance of *obeying the commands of Christ*, without "supposing" what may, or what may not, be the consequences. For we are told what the consequences will be,—“a hundred fold reward in this life, and in that which is to come, life everlasting.”

We go *against* the consistency or lawfulness of professed Christians engaging in any war or contention for *defence*, or *redress*. We believe that, if animals look alike, growl alike, bark alike, bite alike, and fight alike, they *are* alike; and that the dog or wolf that will fight to *keep* a bone, will fight to *get* a bone. We believe the only remedy for war of any kind is, to come out, and preach, teach, and practise the thorough-going precepts and example of *Christ*; and we believe that his commands are as binding upon a Christian nation, as they are upon a Christian individual. Let us have your assistance, —*your prayers especially*.
 JOSIAH FAIRFIELD.

ORIGIN OF PEACE EFFORTS IN THIS COUNTRY.

The statements in the following letter must be new to most of our readers, and interesting to all.

Cedar Brook, Plainfield, New Jersey, 12th March, 1838.

WM. LADD, Esq.,

My Dear Sir,—I have your esteemed favor of 19th ult., also a copy of the last report of the American Peace Society, and third number of the *Advocate of Peace*, for which please accept my sincere thanks. The last report is the most interesting and encouraging the society has ever published, and I bless God for the general prosperity of the cause.

You request me to give you a history of the *origin* of the peace cause in New York. This places me under peculiar embarrassment, if I give a faithful narrative; for I must necessarily speak much of myself. But as it originated by some *special* providences of God, which should be fully recognised, I wave all personal delicacy, and will endeavor concisely to answer your request. About the year 1803 or 1804, there were several daring highway robberies committed in the vicinity of Boston. At that time I was a merchant, residing in Hartford, Conn., and often travelled alone in my gig to Boston, and generally carried considerable sums of money. It became a question whether it was not my duty to arm myself for defence; but I had some misgiving, though fully educated in the war spirit of '76. I consulted with some respectable Christian friends, among the number a very spiritually-minded clergyman. All judged it was my duty; and I concluded, if it was a duty to arm, it was proper to arm effectually. At an expense of about twenty-seven dollars, I obtained a large double-barrelled pistol, with a spring dagger. I exercised myself until I became, in the language of duellists, a good shot. As I had a new gig building, I had accommodations prepared for it. I commenced travelling with my loaded pistol, but always in apprehension, and looking out for robbers. At one time, on my way to Boston, I had occasion to go by the way of Providence, R. I.; and besides my own money, I had a large amount in my trunk from the Hartford Bank, which added to my solicitude. I called for a private room at the tavern where I lodged, and the landlord introduced me to one with two beds in it. I objected to it, as I might be disturbed by another lodger; he assured me I should not; and I locked the door, put my trunk under the bed, and my pistol, as usual, under my pillow, and was soon asleep. By the arrival of a packet in the night, he had many passengers to entertain, and, forgetting me wholly, he came in haste to my door, and finding it did not open, he gave it a sudden push, and burst off the lock. This roused me, and I seized my pistol, but was, *providentially*, so far awake as to recognise him just in time to save his life. He was as much frightened as I was

agitated. He soon withdrew, but my slumbers were broken. The next day, while travelling from Providence to Boston, I resolved fully to investigate the subject of self-defence in the light of the gospel. From that time until 1806, when I moved to New York, I do not recollect that I ever found an individual but what advocated defence with carnal weapons. In New York, I met with two persons, besides those who belonged to the society of Friends, who advocated pacific sentiments. I continued my inquiries and investigations until the fall of 1808, when I was visited with the spotted fever, and was so low that, at one time, my physicians informed me that I should not probably survive but a few hours. In this situation, my mind was calm and lucid. The question of war and self-defence came in review before my mind, and, in the light of the gospel, I had not a remaining doubt of the unlawfulness of all kinds of carnal warfare, and I regretted that I had not published to the world my views on the subject. Contrary to my expectation, I was called back to active life, and felt a *moral obligation* to publish on the subject. Feeble health and a press of business delayed it until 1809, when I published, anonymously, the essay "*Mediator's Kingdom, not of this World,*" &c. It attracted so much notice, that, in ten days, nearly the whole edition of one thousand copies was sold. In a short time, a very spirited reply was published, the united effort of three literary gentlemen, one a D. D. Within ten days I published a rejoinder, "*Remarks on the Pamphlet entitled 'The Duty of a Christian,'*" &c. A writer in the Commercial Advertiser called the attention of the public to the pamphlets; and, while he did not advocate my particular views, he decidedly expressed his opinion that the "*Remarks,*" &c. was a complete reply to the "*Duty of a Christian,*" &c. Soon after there was a very large edition of the "*Mediator's Kingdom,*" &c., published in Philadelphia, and a third edition followed in New York. There was some curiosity to know who was the author, and one of the publishers mentioned my name to a friend. I was soon questioned frequently on the subject, and was obliged to acknowledge it. From 1809 to 1815, I spent much of my time, strength, and money, in propagating and defending the cause of peace; and scarcely a day passed, without a discussion with some one on the subject. For a length of time I carried on a friendly and private discussion in writing, with three eminent divines separately, two of whom now rest from their labors, one of whom, after two years' struggle, became a convert, and, in 1815, published two sermons, "*The Life of Man inviolable by the Lauds of Christ,*" which have passed through three editions.

As early as 1810, there were a considerable number who embraced pacific sentiments, and, I think, as early as *that* year, there were friendly meetings to discuss the subject, and concert the best means to propagate the doctrine. In the winter of 1812, the question of forming a peace society was discussed, but the approaching war with England, which caused great political excitement, was thought to be an unfavorable time, as it might be considered as a mere political design; and, after mature deliberation, it was postponed. As I had, in some respects, modified my own views,—the result of more examination,—I was requested to prepare a fuller view of the question, state and answer objections, which I did, and, on the return of peace, published a small volume of one hundred and thirty pages, entitled "*War inconsistent with the Religion of Jesus Christ.*" If I have ever written any thing valuable for the peace cause, it is this work; but it has long been out of print.

In the summer of 1812, I moved to Norwich, Conn., and returned to the city in 1815. In August of that year, "*The New York Peace Society*" was organized, which *in fact* had existed, in all but name and form, for three or four years previous. That is, a considerable number had acted in concert, by conversing with friends, and distributing publications on the subject. This society, when formed, was not a *secret society*, as our late much esteemed friend, Dr. Worcester, intimated. It was true, it was judged proper not to give it a

popular cast, but to direct our efforts more particularly towards professing Christians of *various* denominations. We often gave notice of the meeting of the society, as a matter of convenience, in the daily public papers. Our society was formed on the strict principle, that all wars, offensive and defensive, are unlawful for Christians to engage in. No new member was admitted, in its early formation, without the unanimous consent of all the members present. From 1815 to 1819, the society increased from about thirty to seventy members, and raised from two to three hundred dollars annually, mostly expended in the gratuitous distribution of peace essays and tracts, many of which were widely circulated through the country, in boxes packed with goods.

I often think what a change has taken place in the church within thirty years. I could hardly find an individual in 1808, out of the society of the Friends, but that would consider my views as visionary, and would immediately raise opposition; but now I seldom meet with any that will directly oppose, if they are so undecided as not directly to coöperate.

Hoping your labors may be unceasingly useful in the good cause—I am
yours sincerely,
DAVID L. DODGE.

Rev. James Hargreaves, Sec'y. of the London Peace Society, to Mr. Ladd.
Waltham Abbey, Feb. 8, 1838.

My dear Sir,—Your letter of October met with a hearty welcome. I rejoice to think that something in favor of the peace cause has been effected during the year 1837, and I would gladly anticipate that much more will be effected in the course of 1838. With politics, as such, I never meddle. Of course, when I denounce war, I denounce *all* war; but I do not descend to particular wars, as if some might be justified. There may be degrees of criminality in the commencement and prosecution of war; but none are either just or necessary. A just cause of *complaint*, and a just cause of *war*, are very different. The suffering party may be justified in complaining, and in using all proper and possible moral force to obtain redress, but not in seeking redress by force of arms. It is not wise nor politic to make the sword the judge or arbiter of right and wrong.

I have had considerable correspondence during the last four months, with a young gentleman in Cornwall, Mr. Feaston, who recently avowed himself an advocate of peace. He delivered a lecture to the members of the "Launceston Juvenile Institution" on war. The lecture made a great impression. Some persons were surprised that a mere youth should have the temerity to attack the practical sentiment of all Christendom, and others wondered that truths so plain and palpable had not been discovered by them before. Opponents were numerous; and one of them, Mr. Hoskin, announced another lecture, in opposition. This was delivered; and close and set discussions followed. A third, Mr. Eyre, entered the lists, and proposed a lecture, to prove that "Self-defence is the basis and bond of society." This gentleman is considered the best and ablest speaker in the town. A considerable stir has been created in the town, and the local papers have given some account of the lectures. Mr. Feaston is a pious young man, and is about to enter, or is entered, upon preparatory studies for the gospel ministry. I hope the Lord will make him a polished shaft in his quiver, and by him, as an instrument, extend and establish his peaceable kingdom.

In November last, I attended a peace meeting at Hitchin. The prospects are encouraging, and the cause was pleaded by a Wesleyan minister. The Wesleyans, or Methodists, of this country have not, as a body, cordially embraced the cause of peace, or lent their energies to propagate our sentiments. I am at a loss to conceive how a professed minister of the gospel can execute his high commission, who stands aloof from peace societies. The Independents and the Baptists cannot be exonerated from the charge of indifference upon the subject. In each denomination there are some who oppose, and

some who warmly advocate the cause; but the great mass of the people are asleep. May the Lord awake them!

On the 25th of December, at 7 o'clock in the morning, we had a special prayer meeting for the *peace of the world*. This has been our custom for some years, but I have not seen it so well attended, nor so much interest excited by it before. Dr. Bennett, an influential minister among the Independents, delivered a discourse, I think, on new year's day, in London, to show the connection between peace societies, and the success of missionary undertakings. This, I hope, will awaken inquiry respecting the peace cause. I could never learn whether the letter you committed to the care of Dr. Reed, was ever laid before the Congregational Board. Our foreign secretary, Mr. Harry, has promised me to inquire respecting it.

Extract from an old letter of the missionary Ward.

Our readers will all remember this venerable and veteran missionary, the companion of Carey; and we thank Mr. Hargreaves for sending us so valuable a testimony against war, as the following extract from one of his letters, *written nearly thirty years ago to an officer*. Such sentiments ought to prevail among all missionaries.

"Go on ardently with your studies, be much and very earnest with God, that your path may have a blessed light upon it, and that you may not be drawn aside from your purpose of leaving the work of killing, for the work of saving men. Christ says, 'I am come that they might have life. The Son of man is come to seek and to save that which was lost.' The glory of our Christian profession lies in our business on earth resembling the work the Father gave to Christ to do. But how unfavorable the profession of arms to this! Brother, how totally incompatible with it. Christianity says, 'Love your enemies,'—the maxims of statesmen are, 'Kill them off.' Christ says, 'If thine enemy smite thee on one cheek, turn to him the other also.' 'Resist not evil,'—the statesman says, 'Fight, and leave the reasons to me;' or he endeavors to justify war by saying, 'it is to revenge an insult; to obtain so many acres of dirt; to fulfil our engagements to an ally; to prevent the secret designs of our enemy;'—or anything else that comes into the head of a statesman, who, perhaps, laughs at the precepts of Christianity.

"What a shocking sight to tie a handkerchief over a man's eyes, and tell him to shoot in the crowd, at persons whom he never saw; a company of fathers, sons, brothers, &c., assembled together; but more than this, a company of men, who have to live for ever, in happiness or misery, and every bullet, perhaps, sends a man to hell. Now, my dear friend, either our religion is a fable, or, if it be true, there are *unanswerable arguments* (urged, 'tis true, till they are stale enough) against war, and the profession of arms. 'Thou shalt do no murder.' 'One murder makes a villain, millions a hero!'—where? at the bar of God? I trow not. Satan was a murderer from the beginning, and he is a kind of hero, reigning in hell. Enough of this, my dear M. I dare say you think that a fisherman is a far more honorable employment than a butcher, especially when all the fish caught are to be saved alive.

"I remain, &c. &c.,

W. WARD."

"Serampore, April 14, 1810."

LITERARY NOTICES.

Notes on the Four Gospels. By HENRY J. RIPLEY, Professor in the Newton Theological Seminary. 2 vols. Boston. 1838.

It does not come within our design to give a formal and full review of such works as the one now before us; but we are glad to find in these volumes